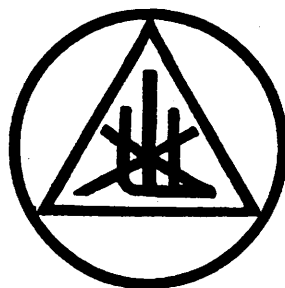


the Beacon



March 1964

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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PRICE: Six issues	U.S.A.,	3 dollars
					U.K.,	1 pound
Single copy	U.S.A.,	50 cents
					U.K.,	3/6

*Countries outside the sterling area the equivalent of the U.K. price
(a free sample copy may be obtained on request)*

Published by Lucis Press Limited, 88 Edgware Road, London, W.2., U.K.

U.S.A. address: Lucis Publishing Company, 32nd Floor, 11 West 42nd Street,
New York N.Y. 10036.

THE PATTERN OF SERVICE

WITH this issue of the *Beacon* magazine we enter the period of the three major Festivals marking the peak of spiritual opportunity and maximum energy flow each year. These Festivals are, of course, the Easter Festival at the full moon of Aries; the Wesak Festival at the Taurus full moon; and the Festival of the Christ, known also as the Festival of Goodwill, and the Festival of Humanity at the Gemini full moon. This year these Festivals occur on the following dates:

Easter Festival: 27th March.

Aries full moon:

28th March 3.49 a.m. BST*

27th March 9.49 p.m. EST† (USA)

Wesak Festival: 26th April.

Taurus full moon:

26th April 6.50 p.m. BST*

26th April 11.50 p.m. DST† (USA)

Christ's Festival: 25th May.

Gemini full moon:

26th May 10.29 a.m. BST*

26th May 5.29 a.m. DST† (USA)

May 25th will also be observed as the *World Day of Invocation*.

Approaching the Easter Festival and the Wesak Festival, we are conscious of the profound spiritual relationship existing between the Buddha and the Christ as brother and Sons of God. Their work on earth has emerged over the centuries as complementary, and as inter-dependent as the two aspects of the second ray, Love and Wisdom. We tend to think increasingly in terms of 'the Buddha and the Christ', and the release of divine light and love into human consciousness as a result of their combined work and service during the period of transition into the Piscean era.

Now, with the entry of humanity into the Aquarian era, these two great Sons of God continue to work together in a new way. The light and wisdom of the Buddha are made available to the Christ as one stream of

energy within a triangle of extra-planetary forces. The Buddha 'stands behind the Christ in humble recognition of his great task', blending his potent radiation with that of the Avatar of Synthesis and the Spirit of Peace. So a three-fold blend of dynamic energy, and a triple concentration of cosmic purpose, stand attentive to the energy-requirements of the Christ's work for humanity in the dawning Aquarian age. Through the focused intention of the Christ, and his ability 'to fuse, to blend and to serve', humanity can receive the needed stimulation, strength, vision and direction.

So the Christ serves during a critical period of change and transition, inspiring human minds and hearts with a new aspiration towards the higher spiritual possibilities opening for all men with the new age emphasis on world progress through world service. The Christ, the perfect world server, in co-operation with the energies and forces available to Sanat Kumara, sets the archetypal pattern of service, to which all may respond and which all will some day exemplify.

Asking not what the world can do for him, but determining what he can do for the world, the disciple aligns himself with the direction of planetary thought, and the potent outpouring of the Christ, and learns to serve as a responsible part of the macrocosmic whole.

Using the opportunity of the three Festivals, those who think, those who pray, those who meditate, and those with deep concern and love for humanity, united in vision and goal, present a centre of consciousness to the Hierarchy and the Christ which will be abundantly used to transmit the available energy. The Easter Festival is a time of preparation, when the will-to-serve in alignment with the living, loving Christ can be focused with a new dynamism and galvanised with new life. Standing at the centre of the cross of service, the disciple looks both ways, and with love and self-sacrifice serves the purpose of God by serving the needs of his fellowmen.

* British Summer Time. † Daylight Saving Time
‡ Eastern Standard Time

Approach of the Hierarchy

by Djwhal Khul

The process of externalisation of the Hierarchy will very much depend on humanity's readiness for the attempt. The right conditions will be achieved primarily through education in the broadest sense in order that right relations may be established.

STUDENTS must not proceed on the assumption that in the process of externalisation there is a general moving forward of the entire Hierarchy on to the physical plane. Such is not the case. The whole effort is as yet, and will be for some time, experimental, and only a few of the Ashrams and a certain number of the trained disciples and initiates will be involved at first. It still remains to be proved how ready humanity is for this attempt. The Christian concept of the return of a triumphant Christ, coming in the clouds of heaven to Jerusalem, there to reign for a thousand years, is true in one way and utterly false as to design, location and method. Christ will return; the Jerusalem referred to (literally 'the place of peace') is not the chief city of a small country called Palestine or the Holy Land; the word is simply symbolic of a peaceful world, a world which, through its own self-initiated efforts, has attained a general quietude and has acquired a certain measure of right human relations. His coming in the air might be interpreted literally to mean by plane from the place on earth where he has been for many generations, watching over the sons of men; the words 'every eye shall see Him' might mean that, by the time he comes, television will have been perfected and he will then be seen, by its means, from even the most distant spot on earth. To the orthodox Christian, the above will sound like the rankest blasphemy, but the question immediately arises: Why should it be blasphemy for him to use modern methods? Whilst on earth before, he conformed to the customs of his time. 'Riding on the clouds of Heaven' may sound more picturesque and apparently require a greater expression of divinity, but why use such a means when a plane will equally well fulfil the purpose and carry the prophesy to completion? A great deal of reactionary stupidity will have to be eliminated before he

can come, and it will be as the new generations assert their hold over human thinking. But it is not the event or the stage of Christ's appearing with which we are now dealing, but with the preparatory stages and with the task of fitting the world, which means in this case preparing the human consciousness, for the presence in physical activity and manifestation of the Hierarchy, in full force and with its esoteric equipment.

In the early stages, the task of preparation is arduous and difficult. Things will be relatively easy for the senior Members of the Hierarchy when they find the right time for their appearance. In the meantime, the world disciples have to take the world, as it is at the time, and slowly and laboriously instil the new ideas, incite to better methods of human relations, help dissipate the aftermath of war, hold before the eyes of distraught humanity the new vision of hope and of spiritual enlightenment, offset the scheming of reactionary and conservative politicians and churchmen, and teach the youth of the age the new modes of living, indicating to them the better values, and thus slowly and gradually bringing in the new order.

Among the seven major Ashrams and their subsidiary and affiliated Ashrams only a few have undertaken to send their disciples and their initiates at this time to carry out this initiatory task. The three major Ashrams so engaged are:

1. The Ashram of the Master K.H. This is the second ray Ashram and, with that of the Master M., the most powerful in the Hierarchy; it controls the building forces.
2. The first ray Ashram, that of the Master M. He is the custodian of the principle of synthesis, the work of which is that of organic fusion, and this is ever needed to supplement that of the building agents.

3. The Ashram of a Master on the fifth ray, the custodian, among other things, of science and of that which relates and brings into expression the duality of spirit-matter. This Ashram has an important part to play in the work of preparation, for it is through the scientific use of energy that the world will be rebuilt and the factual nature of the Hierarchy will be proved.

Through the pressure of education (second ray energy), through the growth of the concept of synthesis (first ray energy), and through the correct use of energy (fifth ray energy), this world can be brought into a condition of preparedness for the externalisation of the Hierarchy.

Disciples' Efforts

The efforts of the disciples coming from the Ashram of K.H. will be largely directed towards the general public, but they will work primarily through educators in all countries and through those concerned with the teaching of religion. Educators touch those preparing for all types of activity. The task will be necessarily slow, particularly at first, but the second ray endowment of these disciples, as that of all disciples on this ray, is a steady persistence which brooks no discouragement, even when discouragement makes its appearance. Such disciples refuse to discontinue their effort or to change the spiritually ordained plans, even when the obstacles to accomplishment seem insuperable.

Disciples will come deliberately into incarnation and will take office in institutions of higher learning and in the churches, and will exert such pressure that old and obsolete methods, ancient outworn theologies and selfish and competitive techniques will be ended and the sciences of co-operation, of right human relations and of correct adjustment to life through meditation and right vision will supersede the present methods of learning; this will lead to no damage to the acquisition of academic knowledge or the right apprehension of spiritual truth. The vision will be different and the goals of a higher order, but the best that is now taught along the lines of art, religion and science will still be available; they will, however, be presented with a greater enlightenment and a better emphasis. They will meet the people's need. The churches, being today headed towards failure and lacking vision, will

eventually and inevitably crash upon the rocks of unwarranted and abused authority, yet out of the wreckage will emerge those true and spiritually enlightened churchmen who, with vision and sure knowledge free from dogmatism and hating ecclesiastical authority, will develop the new world religion.

Paralleling these activities (and disciples on this ray are already taking the needed steps) will come that of the disciples and initiates who are working under the direction of the Master M. Their work lies in the field of right human relations and in the production of that synthesis of effort which will create a new intuitional consciousness and consequently a changing political consciousness and situation in which the family of nations will stand together for certain basic values. These are fundamentally three in number:

1. The freedom of the individual. These freedoms have been voiced for us in the words of that great first ray disciple, Franklin D. Roosevelt. They are the four essential freedoms.
2. Right international interplay, necessitating finally the abolition of war.
3. Clean political régimes, free from graft, selfish ambition and dirty political manoeuvring.

Achievement of these Ends

In the achievement of these ends, and only major issues will be considered leaving the lesser and unimportant effects to be dealt with later, the disciples of synthesis and the instigators of right political relationships will work in close co-operation with disciples upon the second ray whose task it is to educate the general public in the truer values. A trained and enlightened public, shouldering right responsibility, will elect only those men whose vision is in line with the new ethics, the new science of right human relations, and who recognise as a basic political tenet the equality of all men, an equality founded on a universal and basic divinity.

Allied to the efforts of these two groups of disciples and initiates will be those disciples on the fifth ray, whose task it will be to lead mankind into the benefits of the atomic age. The occultist has ever proclaimed that the field wherein the Hierarchy works is that of energy; they have taught that there is nothing

in existence but energy in some form or other, and that all we see, all with which we daily work, including our own material natures, mental, emotional and physical, and all that produces phenomena is energy in relation to forces, or forces as they are directed by energy.

This the emerging group of disciples will incontrovertibly prove; by their efforts the new civilisation will be created, in which humanity will have time for freedom, for the deeper educational considerations and for a political activity of the spiritual kind; science will produce a world wherein labour, as we now know it, will be abolished and every phase of man's life will be implemented by science, not in order to make him more comfortable or more like a robot or more selfish but as an aspect and outgrowth of true freedom; men will be free to think, to establish new modes of cultural interests, and free also to unfold the higher abstract mind and to interpret its conclusions through the medium of the trained lower concrete mind.

The united work of these three groups of disciples initiates and prepares the way for the externalisation of the Hierarchy; this preparation is already under way and taking definite form, though as yet the efforts are embryonic and the workers very few in number. A beginning has nevertheless been made and great changes will take place during the next twenty-five years; these will indicate the general structure of the new world of culture, will emphasise as normal the higher concepts of the so-called 'visionary' world planner and lay the foundation for the work of the other Ashrams, when the time for an expanded effort arrives.

Work Largely Educational

When the three major Ashrams have done their work, and this work, in spite of the difference of ray, is largely educational, then the other Ashrams will slowly send in their representatives to co-operate and to continue with the task. The first Ashram to do so will be that of the third ray; by the time disciples appear from that Ashram the world will be ready for an all-over financial adjustment; the principle of sharing will be a recognised motivating concept of the new civilisation. This will not involve beautiful, sweet and humanitarian attitudes. The world will still be full of selfish and self-seeking people, but

public opinion will be such that certain fundamental ideals will motivate business, being forced upon business by public opinion; the fact that the new general ideas will in many cases be governed by the expediency of interplay will not basically matter. It is the sharing that is of importance. When the 'adjuster of finances', as an advanced disciple from this Ashram is called in the Hierarchy, appears, he will find conditions greatly changed from those now prevalent, and this to the following extent:

1. The principle of barter and of exchange, to the benefit of all concerned, will control.
2. Owing to the development of atomic energy on behalf of human welfare, national currencies will have been largely superseded, not only by a system of barter but by a universal monetary exchange, representative of the bartered goods when they are relatively small and unimportant, and by a planned scale of related values. National material assets and the needed commodities will all be provided for under an entirely new system.
3. Private enterprise will still exist, but will be regulated; the great public utilities, the major material resources and the sources of planetary wealth, iron, steel, oil and wheat, for instance, will be owned in the first place by a governing, controlling international group; they will, however, be prepared for international consumption by national groups chosen by the people and under international direction.

Upon this subject I have no time to give and, besides this, anything I could say would be regarded as visionary and impractical in a world which has not yet been subjected to the educational processes of the disciples and initiates on the first, second and fifth rays or to the fundamental changes which the new generation of young people now growing up will shortly inaugurate.

Upon this threefold condition of the basic control of the products of the planet, these third ray disciples, working under the senior initiates above mentioned, will build the new structure of material relationships, a most difficult task owing to the evil pull of the substantial assets and the continued control, even though greatly lessened, of human selfishness. This pull is regarded esoterically as evil because it embodies the principle of imprisonment and has, for untold aeons, engrossed the attention of the human being,

to the exclusion of all true values.

Later, disciples and initiates of the seventh ray and of the sixth ray will come into physical incarnation. The only Ashram which will be then unrepresented — and this for a long time — will be the fourth. As a fourth ray is, however, the constant ray of the human family, its influence is consistently present, and this Ashram is equally aware of and influential in human affairs; it will come into full expression when the intuition of the human being, emanating as an energy from the fourth or buddhic plane, has been evoked by the human soul and is a recognised asset in human consciousness. The fourth ray will come into manifestation before many generations have passed, but only from the angle of its incarnating Monad, and not from the angle of its active Ashram.

Establishing Contact

Once the contact in physical manifestation and physical recognition has been established, a system of appearances and of abstractions will be instituted by the Hierarchy, producing what might be regarded as a circulation of its life and representatives between the two major planetary centres, the Hierarchy and Humanity. According to the need upon the physical planet, and upon the acceptance of certain designs, will an Ashram be prominently active or relatively inactive.

The ancient activities of the Hierarchy will still persist, the activities of preparing disciples and initiates for initiation and for participating consciously in hierarchical effort; the School of the Mysteries, as outlined by me in *Letters on Occult Meditation*, will come into being and practice, but this will be temporarily a secondary activity; the full expression of ashramic energy will be directed to practical world affairs and to the education of the general public, and not in the early stages to esoteric matters. In the last analysis, there is for the Master and his disciples no such thing as esotericism, except in so far as Shamballa is concerned. There is only definite and planned work with the consciousness of all forms, and where humanity is involved this is regarded as a process of education, leading to an expansion of perception and the changing of acquired academic knowledge into an overshadowing and conditioning wisdom. The implementing of human affairs to bring about this unfoldment in consciousness is in the hands of the Masters, whose consciousness is fully expanded, a consciousness entering a higher and greatly different phase, connected with Being and Life and the purposes of Shamballa.

from THE EXTERNALISATION OF THE HIERARCHY,
pp. 575/582.

The Christ and the Buddha combined the way of the Mind and the way of the Heart in their perfection, and towered above their fellowmen from the heights of their achievement. They swayed hemispheres and centuries, whereas lesser sons of God sway countries and shorter periods of time. They still have some consummating work to carry through, though the indicated work lies not so much with the forms which embody their enunciated divine principles, light and love, as with the souls who have evolved through the application of these principles.

from THE REAPPEARANCE OF THE CHRIST, p. 93

Testing, Trial and Triumph*

by W. H. Brewin

Mankind as a whole meets the same problems of glamour, illusion and separateness as does individual man. Humanity will best make progress by a discipleship attitude to life and by service.

THERE is always a new world in the making. Over each full moon, five-day period of rhythmic opportunity, we, as a group and consciously, can aid the working out of the laws of the universe. All who are gathering all over the world have an opportunity to channel energies in the creation of the new world.

Meditation is our method. The first and simplest part of the meditative process is to use the powers of the imagination and of visualisation. The use of the visualisation technique as a means of directing and co-operating with energies is not such an advanced stage as that of using the will, but it is still to most of us unrecognised in its potency. It works. One has only to undertake an experiment with oneself to know how well it works. By using visualisation we can build whole qualities into our characters. In the early days of teaching his group, the Tibetan gave his students certain visualisation exercises. He gave them short descriptive sentences on which to meditate. They varied according to the need of the student for some one quality. For example: one picture was given for the evoking of the quality of joy. The phrase was: 'I am a bird of song. Those in the high air can hear my song. My fellow pilgrims feel my joy.' As a novice one might start by visualising this picture, seeing or picturing a scene in front of one's eyes. But soon it is the underlying quality, the energy of joy which emerges and takes possession of the person who is seriously visualising and using the creative imagination. He becomes creator in its image: He becomes the expression of the quality of joy.

Humanity lives in a sea of energies and forces, of qualities and ideas. Its environment of being, of quality, of thoughts and attitudes extends on all sides, vertically and horizon-

tally. But perhaps it can be suggested that at each full moon, certain energies, qualities and potencies beat down on humanity more strongly than at other times. So, if we think through on these qualities, consciously, visualising whichever ones are more readily available, we too can contribute something towards the great and continuous process of re-creation that goes on in the planet. Humanity's consciousness will come under the influence of these rhythmic energies whatever we do, but our work with the conscious use of the powers of visualisation should contribute to the making straight of the path of whatever opportunities are being offered to mankind.

When considering the potencies of any particular full moon we have always, first, to consider the condition of the consciousness which is the reception area for the particular energies in question. Humanity can roughly be divided into sections, distinguished broadly by a way of thought and by the degree of relatedness to the whole which is sensed and which demonstrates in a corresponding degree a sense of responsibility. The relationship to the whole is marked too by a movable awareness of the sense of duality. For instance, there is a type of consciousness which identifies itself with all the passing reactions conveyed by the senses: this identification is so complete that there is no sense of the 'I' who is the subject of the awareness and in this case there is no sense of duality. It is a delightfully easy condition to be in.

Then there is the consciousness of those who are aware of duality and who are aware of a separated and isolated 'I' which takes up a rather dramatic stance in the centre of its stage and all the world has meaning only because it revolves around this image of the 'I' at its centre.

*From an address at the full moon meeting in London, November 1963.

Deeper Subjective Duality

Then there is a later stage still when there comes awareness of a deeper and more subjective duality. The drama making 'I' is recognised as not the reality but the object or outer appearance of the subjective and inner Thinker, the Ruler, or the Observer, to use the eastern terms. The One who stays at the centre and meditates the outer appearance, the personality of the man, into existence. The Thinker is the cause or purpose for the existence of the outer appearance. This stage in awareness of duality is the stage of the disciple. It is this attitude that is tested and tried and has opportunity to emerge triumphantly.

There are certain influences and potencies that have a conditioning effect on the norm of humanity, on the type of consciousness which is perhaps in the majority. Other influences ring the changes on this, and its major effects are on the discipleship consciousness; and not only on the consciousness of individuals, but on groups also; and on that battered and tired warrior, humanity, the world disciple. Groups and humanity as a whole experience the tests and trials incident to emerging as the disciple with a discipleship sense of relatedness and responsibility.

What are these tests which when surmounted demonstrate as a consciousness which is stabilised in the soul, stabilised in the seat of the Observer?

They are the tests which emerge from the nature of the form world. As we know, the form includes the emotional desires, the concrete form-making mind as well as the vital energy of the body. All these form the natural base for the urges and desires which are the motives and push of the ordinary man. We all respond a good deal of the time to the physical urges of sex, to the desires for physical comfort and for money. These are the three types of testing provided by the form nature. The world disciple, humanity as a whole, responds also to these urges. Through its national groups, it battles with the temptation to corner money and gather it into piles or gold reserves.

Then the emotional nature comes up with its particular tests. On this level the disciple is tested by fear, by hate and by ambition. The

world disciple, too, is right in the centre of the battlefield, with fear as the protagonist. There have been periods when mankind has been completely engulfed by fear with a consequent completely damaging effect on right human and group relations. Perhaps we could say that fear accounts for most of the outrages made against right human relations in the field of race relations? But we should, at the same time, remember that these tests and trials are opportunities for discipleship consciousness to emerge triumphant. The crises over race relations in the USA, in South Africa and in the larger cities of Britain could be viewed as opportunities for whole groups to emerge as triumphant disciples.

Then there are the tests supplied by the lower concrete mind, the form-making mind. National groups as well as individuals can give way to pride, to a sense of separateness and to cruelty. Mankind is immersed in the sense of separateness but all the trends in international relationships show that this attitude is becoming recognised as illusory.

Discipleship Consciousness

Perhaps we could understand the discipleship consciousness better by taking the life story of a disciple-in-the-making. In an article entitled 'Destiny' which appeared in *The Guardian* recently, a form of review or profile was given of the late Dag Hammarskjöld. It was taken from his diary, *Road Signs*. The extracts given in the article reveal the entirely different motives and purposes to which the world disciple reacts. The conflicts arising out of the urge to identify with the form nature are disclosed. The battle with the temptations arising out of the nature of the lower concrete mind are uncovered, showing the urges to a separative use of power. And out of a lifetime of these there comes the story of the triumphant disciple, a man who was able to say: 'Not I but God in me'.

In the centre of the disciple's life there is always this awkward paradox. In this case it is seen in the awareness that it is not the outer personality which is the true reason for making certain choices. It is not always for comfortable personality reasons that the feet are set on the way of some chosen line of service. There is some other urge or moving

force, deep within the man, which takes charge and works through the personality. This force has been called by many names. Dag Hammarskjöld called it God. The new group of world servers might call it the energies of the Plan. The psychologist C. G. Jung might have called it the Thinker or the Observer which he traced back to a being, sitting cross-legged at the centre and meditating him into existence. Of Dag Hammarskjöld the paradox was described as: 'In a fusion of humility and almost bewildering self-assurance he believed himself to be a chosen tool for the working of God on earth'. He himself describes his diary as: 'A sort of White Book on my negotiation with myself and God'. He distinguishes in his book between the natural man with its urges to power, or for the comfortable life: but he sees over and against that the other urge that could sacrifice the personality desires and use the whole personality as a tool in order to work out the purposes of God. He started writing his diary in 1921 and from the beginning he had the conception of himself as a unique man, or perhaps, more accurately, that a unique purpose was to be carried out through him, through his personality, and were he to fail, then the achievement that might have been his would be lost for ever. In the end, he found the solution to his duality in the 'utter dedication to his commission', which he viewed as an office of religious self-sacrifice.

There are several discipleship type of recognitions in Dag Hammarskjöld's diary. He knew that some part of the Plan of God had to come into expression through his personal action. As he worded it: 'The Path of sanctity is of necessity followed in our times by the taking of action'. And not only did he know that he had to work *in* the world, but he also knew the occasions when he, the man, was being used as a tool or a mouth-piece. He dared to identify himself with Jesus. It took great courage for him to think like this and he naturally found that he could never voice this idea out loud to the world in general. He could only disclose it in his diary. For as we know, in the west the idea of spiritual beings, or of the Christ, or even of one's own Master, the soul, taking over the personality of the man and using it in service

at some hour of need or opportunity, is an idea that is barely recognised. If we look back at the ideas that have punctuated history during the two thousand years since the Christ incarnated, we do not find that the idea of Christ 'in you' has taken hold of the imaginations or the minds of men. And the idea of the Christ, working in the world, here on earth, has likewise not in any way influenced western civilisation.

'May Christ Return to Earth'

But now is the point in history when this idea is being born. 'May Christ return to earth' is an idea that is unique to this time. Expectation arises and the disciples of the world, individually and in groups, are called to give aid in the externalisation of the Ashrams and of their way of thinking, which is an event which must precede the reappearance of the Christ. As more and more groups and individuals recognise the paradox at the centre of their being and know that they are working out the will of the Lord of Love and not that of a separative self, we shall know that the externalisation of the Hierarchy is taking place and the Kingdom of God is appearing on earth.

It is valuable for us to consider this book, *Road Signs*, just now because it is a description of a self-indulgent man in his fight for freedom from the self. And it was in the office of the United Nations Secretary General that Dag Hammarskjöld found the first appointment to which he could devote himself whole-heartedly and without doubting its value. In the political function there was the necessity for the effacement of the self, and yet the carrying out of action in the duties and the work of the Secretariat. The natural man disappeared behind the triumphant disciple and the work to which he had been called and which he affirmed was not done by the separative self but by God working through him.

Directing the search-light of the mind over the whole sweep of history to see how mankind, as a whole, unfolds discipleship consciousness, we can see that man has an historical appearance or image. As a rule, the general run of men live *in* history. We, humanity, live as much on the surface of history as we live on the surface in our

individual lives. In the same way that the individual is identified with the reactions to the forms of the outside world so, too, man reacts and identifies solely with the stream of daily news: the tides of sensationalism: the engulfing emotion of fear and of insecurity. Then there are the more dangerous influences — dangerous because more subtle and hidden in their effects — the dangers to right international relationships which lurk in a nationally held and separative slant to an idea or an ideal. Whole nations can become identified with a limited and partial idea or viewpoint. These are the strands that form the world of appearance and it is man's normal habit to react to them and identify with them. But mankind gets its opportunity to withstand the tests of total immersion in an identification with the whole panorama of surface appearances. He stands instead on another piece of ground. He retains an inner subjective point from which to look out on history. The Greeks were able to call themselves mortals because they had recognised the immortal Gods. So it is for humanity now. Just the fact of seeing all the past, of gathering it all up as an act of memory — just the fact that mankind can do this is proof that the deeper point in consciousness does exist. In mythical language we would say that the past of all mankind is the dweller on the Threshold, and the ability to see it whole is a proof of the Light of the Angel of the Presence.

The Point within the Circle

This factor of the dual nature of consciousness is being recognised on a fairly wide scale. From time immemorial, the ancient

symbol of the point within the circle has symbolised this fact, showing the existence of the focus of power within a sphere of influence, or aura. And the problem at every world crisis is for man to end the identification with the whole emotional glamorous world of desire and the whole world of mental, illusory and separative ideas and to identify with the central point. Mankind has had help: within the world of glamour, the world of the astral plane and of emotions, the Buddha came and supplied the point of Light. Within the world of illusion, the world of the mental plane, the Christ appeared. The Lord of Love supplied the point of identification with the will-to-good of the whole. And as mankind stands back from events and fears and separative ideas, and identifies instead with the Light and Love of these two great Beings, the world of glamour is dispelled and the world of illusion is shattered.

The discipleship attitude to life and service is demonstrated in the lives of a growing number of people all over the world. These people are called to varying lines of service. The call comes to work in a certain field according to capacity and ray predilection. They may be working in the political field, the educational field, the religious field or the financial field, to name a few of the opportunities. But however and in whatever field they work, they all show the same inner subjective urge to serve the whole, which is based on that impersonal and universal outlook of the man who has backed up against the point of Light and the point of Love radiating from the Buddha and the Christ.

Do not be concerned when the body is fatigued. Amidst the battle we are allowed a respite. The Spirit is ever free.

from LEAVES OF MORYA'S GARDEN
Agni Yoga Society, New York

Synthesis at Work

by Gail Grant

'Nothing less than the whole of the past is necessary to explain the present.'

THE time has come when the perceptive reader can discover, rather frequently, indications in the news and comment of the day of the energies of the new Aquarian age at work. The most significant events and movements which seem to be emerging suddenly, usually turn out to be the emergence of ideas that have been hatching, for varying periods of time, and as the result of vision and planning by groups quietly working out the patterns of the new age.

We can best judge the authenticity of these new developments by their quality and by a kind of prophetic potential that points to future accomplishment. These events range all the way from almost incredible reversals of policy discussed at the Ecumenical Council, to an entirely new concept of the scope and usefulness of the new Folklife Research Studies, just recently introduced into North America as a transplant from Europe, and beginning to put roots down here.

So many of these new trends seem to be based in goodwill and oriented to synthesis. One of these unexpected discoveries is in the field of folklore. For more than fifty years a small but growing group of dedicated people have been laying the foundations of a new scientific and scholarly discipline known generally as Folklife Studies. Quietly established now in universities in several western European countries, with their own libraries, archives and museums, particularly the outdoor museums, the movement is based on the principle of insight into folklife regarded as an indivisible whole. In the words of one of its American spokesmen, Dr Don Yoder of the University of Pennsylvania: 'It is intended to include the total range of folk-culture, material as well as oral or spiritual'.

From Queen's University, Belfast, E. Estyn Evans, another pioneer in Folklife

Studies, says: 'Nothing less than the whole of the past is necessary to explain the present'.

Like so many other scientific professions, the origin of Folklife Studies was with amateurs and from a long way back. Pliny, Dioscorides, Homer and Julius Caesar were among the pioneers in studying folk culture. Charlemagne was a collector of folk songs. His collection was destroyed by his son because they were pagan! In modern times, when the industrial age shook the foundations of the older society, many thoughtful people began the collection of 'popular antiquities', folk tales, folk songs, folk sayings and so on, and so created what is known as literary folklore. It was as late as 1846 that the word 'folklore' was coined in English and came slowly into use. Sir Walter Scott was a folk-song collector in his *Minstrelsy of the Scottish Border*, and the novelist, John Galt, began as a child storing up the elements of folklife that made him a pioneer in writing novels of the folk, rather than of their masters.

Thomas Davidson, one of the great thinkers of the nineteenth century, and an authority on the values of the folklore of his times, once said that the significance of folklife studies lay 'in their inherent and unsuspected faculty for throwing light backwards upon the history of human civilisation'. When the patient and sympathetic study of the contributions of the folk to human society emerged, then the power of emperors, generals, priests and the aristocracy to dominate and monopolise history gave way to an appreciation of the man with the plough and the woman with the spinning wheel. The man who invented the wheel was the equivalent to his age of Einstein to ours. Their stories, pieced together by folklorists all over the world, contributed very largely to the modern realisation of the dignity of the individual person, and his capacity of imagination, reason and skills.

As Davidson said, they provided us with a stream 'rich with the fertilising faculty of imagination', something that today we seem to be willing to sacrifice, far too often, to comfortable complacency.

Indebtedness to Folk Imagination

Our music today is very deeply indebted to the salvaged folk music of times gone by. The theatre is indebted, too, to the folk imagination of antiquity in many ways and to contemporary folk life, as an example, in *Green Pastures*. Literature, dance, design, all these and many other facets of our contemporary life have drawn on the vitality, the creative exuberance, of the folk, everywhere in the world. Most of all, we may be secretly enthralled with the capacity of earlier societies to survive, while we stand in doubt as to whether or not we have either the will or the skills to survive our own age.

Only recently a psychiatrist, Dr Raymond Prince of McGill University, Montreal, has come home after four years in Nigeria, with some readjusted attitudes to the problems of the mentally ill. He responded to the challenge of an appeal from Nigeria for a psychiatrist for a government clinic in a mud-hut city of 80,000 people. He was so engrossed with the situation there that after his two-year appointment he was given a grant for another two years to study the work of witch doctors. He not only discovered that primitive people are prey in the same way as we are to mental illness, but that witch doctors have a system of psychotherapy equal to the scientific west. 'I cannot honestly say that our western psychiatric techniques are superior to those employed by witch doctors', Dr Prince said.

The more people are aware of the challenges and the fruits of Folklife Studies, the nearer we may come in the west to acquiring the attitudes to bridge the distances between the scientific west and those parts of the world to which we must become related, on common human problems. We in the west have created a Science of Matter. But we have not yet created the essential Art of Human Relationships on which our survival depends.

I am an amateur folklife student, not by choice but by circumstance. Nearly twenty years ago I came to live in a rural community lying along the course of a little river which

runs a mere twenty miles from a ridge of glacial moraine to Lake Ontario. It was an ideal river for pioneer millers who could turn the pine forest into lumber, grain into flour and meal, wool into cloth, and so on. Early in the nineteenth century this valley was settled largely with Pennsylvania Dutch farmers. Family groups came to upper Canada, father and mother, married sons and daughters and their children, in four or five or more conestoga wagons drawn by four-horse teams. Except for the few who might have had saddle horses, everyone walked, so that precious space in the wagons could be used for everything a community needed to be comfortable and independent in the midst of a primeval forest, out of which they carved farmsteads. These people had been folk-wanderers for many centuries. Their origins were Celtic, in the Po Valley, but persecutions had driven them into the high Alps, and in time they were also driven out of the Alps into the Rhine Valley and then into Holland and, 250 years ago, into Penn's colony. All these centuries they had been Defenceless Christians, remnants of apostolic days; every family had ancestors who were martyred for the simplicity and heroism of their religious customs.

It took me some years to get to know these neighbours who lived a self-imposed kind of segregation to preserve a religious community that gives them great satisfaction. But when I did get to know them and their folklife and traditions, it gave me a very strange feeling to know that their community-like life originated in the first century or two of the Christian age; that they had lived through the whole of the Piscean age to pay with their lives, if necessary, for the right to maintain what they believed to be their religious heritage. I came to know them just as I was also learning the meaning of the Aquarian age and the reappearance of the Christ.

Some Customs, Ideals and Relics

As I got to know them I recognised in some of their customs, ideals and relics, links with Christian Gnosticism and the Mystery Schools; the winged head of Sophia in their *fractur* pieces; the Tree of Life in their traditional needlework; the use of astrological symbolism, and other things. Above all I was impressed with their defencelessness

and I have never known so many people who would by no act or word harm another person.

I was not equipped or trained for research in this field, but no strange professional folklorist would be accepted except in the rôle in which I stood to them, a neighbour. I was given access to their homes, their relics, their records. I was allowed to use camera and tape-recorder, for more than twelve years. And because I did not know the professional limitations of the conventional approach to folklore, I unconsciously adopted the method of Folklife Studies, regarding the community as a whole, for in this case no aspect of the folklife was untouched by the religious life. Their household skills, their handmade tools, their 400-years-old *Froschauer Bible*, The Martyrs' Mirror, their woven coverlets and patchwork quilts, their folk medicines and traditional work bees; all these and many more factors went into the folklife which had been preserved as a means of survival of the religious community throughout the centuries.

Without some esoteric understanding of the significance of the whole life, of individual or community, of harmlessness, of group consciousness, I could not have grasped the essence of their folklife. I realised that this unique tradition had come down through the centuries and half way round the world because their defencelessness ensured their survival. The unimpeded relationships in this kind of community was its expression of synthesis of all aspects of their common life. To study some factors, their music, their folk stories, their sayings and proverbs, would have been to miss the real meaning of the integrity of their life and traditions. To know the meaning of their life I had to know the history of the Christian Underground in Europe. And with that history I discovered that there was an enormous Christian Underground, so great that despite all the power and wealth of the Roman church, the Underground was never defeated. Moreover, the Underground did not end with the Reformation, because the Defenceless Christians distrusted the reformed churches that adopted the customs, the powers, the rigidity and the persecuting complex of the old church. The old apostolic communities waited until the state churches were challenged by the

nonconformers before claiming legal rights for themselves, specifically, exemption from military service.

All this is simply one example of what can be unearthed by Folklife Studies and how amateurs can still be used to promote a movement that faces a tremendous field of unexplored folklife situations.

Folklife Study Research in America

Three Pennsylvanians have introduced Folklife Study Research to this continent, Dr Don Yoder, Dr Alfred Shoemaker and Dr J. William Frey. They organised the Pennsylvania Folklife Society and through their journal *Pennsylvania Folklife* they are laying the foundations for the equivalent of the European movement, adapted to North American needs. The pioneer life of this continent introduced something quite new, partly because this was a new world, partly because of the amalgam of people of many races, nationalities and cultures. The synthesis of all these rich contributions to life in the new world will produce in time something quite new in human history. An understanding of the component parts is essential. Folklife studies in North America will produce new tools for living in the Aquarian age.

The new discipline is the offspring of anthropology, and fuses such studies as anthropology, geography, linguistics, religion, psychology, parapsychology, sociology and other related studies. We have pressed so far in the fragmentation of the sciences, but this is an indication of the turning tide, a move to synthesis. Scholars in all these disciplines contribute to Folklife Research. It is a field in which science and the humanities are correlated. The theory was developed in Germany, took root in the Scandinavian countries and Holland, then moved over to the United Kingdom and is flourishing in Ulster.

One feature of Folklife Research is the use made of collaborators, field workers who work in their home communities. There are two thousand of them in Holland. In Ireland the work is developed through the public schools where the children search for folk tales in their own school sections. For Folklife

is related to modern literate societies as well as to far away native peoples. The whole movement roots itself in regional activities and regional archives which are repositories for the collected materials of collaborators, where the study and evaluation of the archives can be done by professional researchers. The informants, the people who unearth the sources of material, the collaborators who collect it, and the permanent staffs of the research centres, involve a great many people in this group activity. Ideally the research centre is a faculty of a university.

All this is a shift from purely materialistic science to a Science of Man; it is a belated attempt to realise that human evolution is indivisible and every level of society is a class-

room in one great school. Nothing less than the whole story of the past is necessary to explain the present.

In Ruth Benedict's words: 'More than any other body of material it makes vivid the recency and the precariousness of those rationalistic attitudes of the modern, urban educated groups that are often identified with human nature'.

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The significance of communion as a goal of human life is essentially religious. Communion involves participation, reciprocal participation, interpenetration . . . Communion resolves the antithesis of the one and the multiple, of the particular and the universal . . . No society is capable of appeasing the nostalgia for communion, for familiarity, for union with a kindred soul, for the true reflection of one Ego in another. Every society is Caesar's, whereas true communion is the Kingdom of God . . . when the personality enters into the spiritual world, it is permeated with an atmosphere of unity and fraternity, which is the Kingdom of God.

from *Solitude and Society* by N. BERDYAEV

Esoteric Group Growth

by Foster Bailey

The growth of outer group usefulness in response to the inner group unity is a spiritual feature of the dawning new day.

IN the preceding Piscean era the efforts of the Hierarchy to expand human consciousness and aid us in our escape from ignorance followed the pattern of those times. We are familiar with the work of the Hierarchy focused through seven fundamental departments, and of the emergence historically of high disciples and inspired people in various fields of human expression. These fields include the emergence of a group of philosophers whose teachings have conditioned the thoughts of men; the emergence of a group of musicians who produced a spiritual inlet into human consciousness by the majesty of their music; the emergence of a group of poets who expressed lofty thoughts in terms of rhythm which lifted human consciousness; and later the group of financiers who have understood money as an agency for the welfare of mankind.

In the midst of this practical and long range effective action, the Hierarchy brought esoteric teaching to the west and created what we now recognise as a modern esoteric group, using H. P. Blavatsky as a spearhead disciple. As the result we have today many thousands of people who have a degree of esoteric knowledge, which specifically includes and depends upon knowledge of the fact of God's plan for the evolution of human consciousness and the existence of an organised hierarchical group who are custodians of that plan often referred to as the Masters of the Wisdom. The teaching made available to esotericists under this hierarchical project has permeated more widely than is generally recognised and has coloured the thinking of many lovers of humanity. This has emerged because of the basic truth and reality of the teachings, and in spite of the follies of separ-

ative, sectarian, dogmatic action in the esoteric field.

It is not unreasonable to recognise that the co-ordinating and inter-relating of spiritual workers in all departments of hierarchical effort is one of the most significant new age projects of the Hierarchy itself. It was this potential usefulness that caused the Hierarchy in its quarterly council in 1925 to set in motion a closer co-operation between working disciples in the world than had ever been attempted before. The same action was evidenced within the Hierarchy itself in the relationship of various ashrams. For example, while the Ashram of the Master Morya and the Ashram of the Master Koot Humi have their continuing ashramic objectives and services, these two ashrams are today so closely and harmoniously related that for the senior disciples in those ashrams, they function almost as one.

In the same manner gradually there is emerging in the modern world a realisation that those lovers of humanity who work for a better world for human beings to live in, have an inner unified relationship which precipitates through increasingly in an outer harmonious and co-operative understanding. The growth of outer group usefulness in response to this inner strengthening group unity is a spiritual feature of the dawning new day.

This change of vision applies specifically to the life of the disciple. And those disciples who see this emerging trend and those aspirants to discipleship who seek to participate in spiritual world events, are increasingly subject to a new type of Aquarian co-operation which is an outer expression of an inner at-one-ment.

In the midst of this accelerating process what of the esotericists of the world? The esoteric schools in the past have been legitimately and rightly motivated by desire for evolutionary progress on the Path by the individual. And it is essentially true that on into the coming years, the growing disciple will value and work for the expansion of his own spiritual consciousness, but the motive will increasingly be very different. Is there a group destiny of expanded usefulness in the esoteric field?

Moments of Crisis

Nations as well as individuals grow by moments of crisis. What is done under tension produced by crisis, determines the direction and the quality of our emergence into the new cycle. This applies also to the evolving consciousness of the esotericists of the world who can have a group effect on human thought and consciousness far beyond anything that has been achieved by this agency in the past. A thousand individuals all working for a chosen goal, voluntarily accepted by all, is a powerful instrument for human good if the goal is indeed good. But at best it is but the beginnings of that Aquarian group consciousness in action which lies at the heart of the spiritual growth of the future.

If the esotericists of the world ride along with the emerging new age tide, there will be slow growth and little usefulness. Increased usefulness is the result of expanding spiritual growth. We, as an esoteric worldwide spiritual enterprise, must increase our total group usefulness as we also increase our individual usefulness. The two inevitably go hand in hand as we face the future.

The more we know about group growth, the more wisely we can adjust our individual growth with the larger more important usefulness of the group future. Many esotericists are a little afraid of this transition. But basically because of inner soul influence, we all want to do something about it; and in the doing we will demonstrate in consciousness that we do not lose ourselves but have found ourselves. In this process for the accepted working disciple, his personal problems and goals become incidental factors. He at last stands free. The spiritual quality of the lives of the serious esoteric students in the world

is in fact combinable and usable in the new day; and its potency depends upon the spiritual quality of the lives of those who constitute that group.

There is a deepening awareness in the esoteric field of individual responsibility for an increasing new age usefulness in hierarchical work. The old age motive of individual personal progress on the Path is being swallowed up by the larger recognition of the more joyous and free consciousness of participation in the expanding spiritual consciousness of humanity. This needs understanding and facing for if we do not look forward to greater group usefulness, we shall forfeit our group heritage. An understanding of group spiritual usefulness is a matter of gradual expanding individual consciousness. But it need not be as slow a process as would have inevitably been the case before 1945.

One way of getting at this process is by coming to grips with the future usefulness of whatever esoteric group within the esoteric field we are associated with. Another way of getting at it is to ponder upon and deepen our understanding of the immediate objectives of the Hierarchy in their work for humanity at the present time. Still another way is our closer approach in understanding and co-operation to what the new group of world servers is doing in the world today. And yet another way is the renewed pressing forward to effectiveness in those spiritual objectives already entrusted to the esoteric group with which we are identified. In all these ways there is need of persistent effort to be informed and to understand the spiritual problems facing humanity today.

Tension Required

Spiritual evolutionary progress requires tension; likewise world adjustments for the good of humanity require tension. This tension becomes dangerous when ideologies fervently believed to be beneficial by masses of men are represented by governments that have great destructive power. It is a sad commentary on the present state of world consciousness that nationalism, put forward as championing national interests, is still used to justify selfish and cruel action, and hypocrisy and deception by governments, one against another.

The trouble today is not world tension, but the misunderstanding of its significance. The goal is not to secure tranquillity by easy-going tolerance, nor by the condoning of the continuance of the old age type of civilisation, which crucifies the many for the benefit of the few. Human progress under the divine plan and the law of evolution is inescapable. And by progress we recognise that we mean progress according to God's plan for man rather than men's competition among themselves for what is conceived to be good for those that can get it.

The tensions that inevitably result from the present rapidly changing world progress are not the work of wicked men, though wicked men do exploit them. Tensions are neither good nor bad in themselves. When they become neurotic and menacing, their removal cannot be brought about by the temporary expedient of using force. We must liquidate or render harmless the dangerous tensions by pressing forward to a world of peace with freedom, justice and decent living for all. And one may add that this pressing forward in turn produces what we can rightly consider spiritual growth tension, which is very much to be welcomed.

This recognition of the usefulness of spiritual tension, the welcoming of it, and the determination to take advantage of it will tremendously augment the usefulness of the increasing thousands all over the world today who are giving their time and their energy and their money for human betterment.

Their achievement must rest on a basis of partnership. So long as a minority of wealthy people in any nation refuses to accept this partnership for the common good, governments will also refuse. To put it another way, we need to substitute co-operation for competition as between individuals, social classes and nations.

Our function, as esotericists having knowledge of the Plan and of the Hierarchy, is still within the esoteric field, but must be expanded from that field to those intelligent men and women of goodwill who have some world vision and interest in world affairs, and who are increasingly responding to the

influence of the Christ as he approaches. Here is our field of growth. These people as a group in the body of humanity may well be recognised as lovers of humanity; just as we have developed, under the term patriots, people in various countries who are lovers of their nation. We recognise also that in reaching into this broader field we should not be propagandists, in the ordinarily accepted understanding of that term.

The Desire to Control

It would be abortive for us to try to understand these people whom we will increasingly reach, in terms of what they want, or what they will easily accept, or what will relieve them of their strain and confusion. The subtle desire to control and to lead and to dominate has historically proved a curse to organised religion as well as nations. This error must never victimise the new group of world servers. It is not our business to identify what we conceive to be acceptable truth, and then sell it to the intelligentsia. It most certainly is our proper function to bend every effort ourselves to understand better what these truths may be, and then to display them more rationally, being completely content to let those who hear and see react in their own good time in their own natural ways.

The need, as the esoteric group grows in the coming days, will be increasingly to identify and become aware of the work that the members of the new group of world servers are actually doing. We can identify world servers without listing them or seeking to influence them, but in practical ways aiding and co-operating in general and in specific projects already under way. The true world server is already under a more potent and better directed influence than we can provide, and we should not be over-ambitious or over-credulous of our capacities. The esoteric group may yet discover itself being tested for spiritual humility. It is not the new group of world servers and it is not the 'saviour of humanity'; but all esotericists have a possible and even probably important part to play. The Hierarchy now needs and will continue to need an active intelligent esoteric group in the heart of the new group of world servers.

The Old Chestnut

by Mary W. Turner

Only changing attitudes of mind and heart will release the flow of money energy into channels of an increasingly more spiritual and selfless nature.

THOSE who are familiar with the Tibetan's letter to the Arcane School, dated 21st September 1947, sent as a reading set to students shortly after they enter the School, and particularly those who are truly identified, spiritually and subjectively, with the life and function of the Arcane School, must be constantly aware of one of the tasks with which we have been asked to co-operate: the regeneration of the money in the world. The Tibetan refers to this task as 'far harder than that of studying world problems, spreading the knowledge of the Wesak Festival, and doing what can be done to prepare men's minds for the coming of the Christ. It is, however, something which must be undertaken prior to that coming, because upon its success will depend the right and correct inauguration of the coming civilisation.'

Apparently it has been extremely difficult for the so-called 'spiritual' worker to adjust his thinking and his mental attitudes to accommodate the material factor of money, the need for money in vast quantities for the work of Christ, and the need in individual men and women for changed attitudes of mind towards money values in human regeneration. Even esoteric students, who sometimes regard themselves as more advanced and pioneering in thought than their 'average' brothers, have had, and still have, a difficulty in expanding their consciousness to include the many, many factors required for a realistic understanding of money in spiritual terms and as a redemptive force.

We are told that the first reaction in esoteric students to the Tibetan's deliberate references to money, to the causes of extreme materialism, and the needed work to be

undertaken, was 'the old chestnut': that spiritual people must not be occupied with money and must lay no emphasis upon it, and that spiritual work in fact has nothing whatever to do with money matters.

That 'nutty' attitude towards the task of the regeneration of the money in the world, and in the personal sense towards one's own spiritual interests, has fortunately modified to a considerable extent in the light of a larger and more reasonable viewpoint, although it has not yet dissolved entirely. There is, however, a second 'chestnut' which is more difficult to crack because it is more subtle. This is the bland, and blind, statement that if an individual or a group is really carrying spiritual energy, the divine flow, then there should be a return flow of energy, money, goods or services, more than sufficient to meet the material needs of the work to be done. This seems so reasonable on the face of it, that when it is shown not to work in practice, lingering, hidden doubts and fears lurk in the depths of the mind; negative personality reactions then tend to block the channel of divine contact which must be maintained as an open unimpeded relationship.

This second 'chestnut' is worth consideration. Why do some groups have all the money they need, while others have a continuous struggle to maintain the work they do and a hard fight to expand with any new activity?

In general terms, the answer lies partly in the area and type of work for which a group exists. Every group, genuinely founded on spiritual principles, has a particular function to fulfil and a 'level' in human consciousness

which their work should influence and where response can be expected. The more materially focused the work, the greater the material response. Any type of work or service, if it is related specifically to the three worlds of human experience, that is, to the lower mental, the emotional and the physical planes, or the 'personality' aspect of a man, or if it evokes a response in these terms, finds its spiritual level and draws its material substance from the human personality. It is quite easy to identify those groups which function in such a way, and which, for the most part, are well supplied with the world's goods. These groups claim that spiritual education promotes individual health or happiness, or peace of mind, or security, success, popularity, power, prowess and control, and so on, often based on adherence to spiritual teachings, studies and meditation. There are others which play subtly on hidden fears; fear of the unknown, fear of death or destruction. And there are those that attract through sensationalism and glamour.

Discipleship Quality

But a group of discipleship quality and status does not and cannot hold out satisfying personality results to spiritual work and exercises. A neophyte disciple, when he puts his foot on the Path of Discipleship, is faced with pain, struggle, suffering, effort, sacrifice and 'disillusionment' so far as his personality life is concerned. And no truly founded esoteric school makes any attempt to glorify this uphill process or to conceal the spiritual facts. A disciple starting on his 'path of return to the Father's House' has to put his whole life orientation into reverse, and to adjust and adapt to the consequences in his environment. There is nothing glamorous about it; it is not an attractive proposition, except to the aspirant whose awakening soul demands have left him with no other course to take and no other choice to make. The vision shown him by his own soul is the future of humanity as a whole and human progress into spiritual enlightenment, to which his own growth and service can contribute.

The appeal of this type of group work, however, is not a material one; it holds out no promise of personality achievement for

individual benefit. It is, therefore, very limited in its 'evocative response' as yet. And the fact that too little material benefits in the form of money flow into such work, bears no relation whatsoever to the power and the radiation of the divine abundance the group carries and transmits. It is a crucial part of the group task to bring these two aspects into balance. This is specifically and directly related to the task of the regeneration of the money in the world, the 'redemption of humanity through the right use of money', and what we call 'the dual life of the disciple', or of the vertical and horizontal cross of discipleship, which must be exactly balanced.

The reality of this man/money matter, which has become so extreme today, can be traced back to two of the occult aphorisms or propositions posited by H.P.B. — 'Man is an animal plus a living God within his physical shell', and 'Spirit and Matter are the two poles of the same homogeneous substance, and the Root-Principle of the universe'.

Man must himself transmute his animal nature to give his divine potential living-room, and to demonstrate that 'matter is spirit at its lowest level of manifestation'. Until he does so all his reactions to 'God' and 'Spirit' are negative, animal and material, and his handling of personal resources continues to portray his slavery to the 'not-self.' We can say that as man evolves his god-nature, matter will become spiritualised and money as energy will begin to flow freely, lifted to the right direction of his desires and his redeemed attitudes of mind. Money does not now flow sufficiently into the work of the Hierarchy because it is held down in the grossest material grooves and sealed off from circulation by selfish desire and self-centred attitudes which crystallise money energy into its densest and most material level of expression. Therefore, only changing attitudes of mind and heart will release the flow of money energy into channels of an increasingly more spiritual and selfless nature. As the quality of man's desires changes, the direction of his thought becomes soul-inspired and his motives purify, his use of money energy changes in like proportion.

World Need

However, by comparison with the many who still think in terms of 'me and mine', there are very few whose consciousness encompasses humanity as a whole and world need. And there are too few liberated disciples in the world as yet to establish a sufficient flow of redeemed money into spiritual work. Most of the working disciples today desperately need increasing quantities of money energy for the work to which they are committed. 'The new group of world servers needs money in large quantities.' Money, a divine energy, is held back from circulation and blocked off from the needs of spiritual work by man-made barriers.

Although slow and always inadequate to the immediate need, the life and energy transmitted by hierarchically inspired groups and disciples is making an increasing impact on the barriers in the mental and emotional vehicles of humanity blocking energy response; the soul of humanity is affecting the personality hindrances and crystallisations. It is said that the closed 'door' of initiation opens before the advancing disciple only as his vibration synchronises with the vibration of the state of consciousness lying beyond. The same thing can be said of money energy in its redemptive aspect and in terms of regeneration. When human thought and desire has purified and redeemed itself to the point where right use is made of all resources, material and spiritual, money, dense matter, will begin to vibrate to a more refined area of spiritual substance, and the blockages or the 'closed door' will swing open, resulting in flow and circulation, and a balanced invocative/evocative activity.

Man redeems himself, and in so doing purifies and redeems the substance of all his personality vehicles, and lifts the substance of the three lower kingdoms. The effect of personality redemption, of course, is in consciousness; in the orientation and direction of thought, and the quality of the emotional nature, affecting attitudes and behaviour. When the divine potential in man has fully transformed his animal nature and transfigured his personality, and when 'spirit' has completely irradiated 'matter', energy will flow and circulate freely without let or

hindrance, and the human kingdom will be full of light. But in the meantime, while this vast process is still under way and still at present involved in conflict at the point of extremity, the forces of light, potentially affecting the consciousness of a few, evoke little response from the many still swayed and controlled by the forces of materialism.

Yet money is beginning to flow in increasing quantities into work which benefits humanity and provides aid of various kinds. Welfare and humanitarian work of all kinds are operating on a worldwide scale; agencies such as the World Bank, the International Monetary Fund and the United Nations Special Fund pour millions of dollars yearly into technical assistance to developing areas, into housing, health, education and emancipation from the slavery and misery of poverty and hunger. Although these are spiritual benefits in terms of the conditions to be relieved, they still benefit primarily the personality vehicles and affect the personality areas of substance.

Evolution of Consciousness

Spiritual work, or discipleship work, which is concerned with the evolution of consciousness, the opening of human attitudes of mind and heart to the impact of the soul and the lifting of humanity towards the Christ and the Hierarchy, no matter how pure the channel and unimpeded the reception of divine love and light, still evokes a comparatively slight response in terms of interest, co-operation and energy, including the energy of money. It is human choice which determines how money shall be used, or misused. Dammed up in the reservoirs of selfish monopoly, or released only into channels which produce a return flow of money, power, prestige or possessions, money is impervious to spiritual need and divine evocation.

Yet the worker for the forces of light co-operating in the task of lifting human consciousness towards the Christ, the soul principle, has the most difficult task of also lifting all substance, all energy in which human life and evolution is imbedded. A change in consciousness, a changed attitude of heart and mind, includes changes in life patterns and a redirection of all personality

energies. The emphasis, therefore, is on a change in consciousness; and this can only be effected from a point or plane above that in which changes are needed. The steady and sustained radiation of a clear note, of a beam of light, of a stream of Plan-impressed energy through work done and action sustained, can lift, help, encourage and stimulate those already 'on the way'; it can help the breakthrough process in those whose concrete mental ceiling is wearing thin under the pressure of an awakening soul, an expanding awareness and a heart response; and on the principle that dropping water eventually wears away a stone, it must get inside the skins, no matter how thick and invulnerable, of those whose animal natures still control the 'outer form and life and all events'.

In discussing the developing work of certain specially focused groups in the world, the Master D.K. tells us (p. 192, *A Treatise on the Seven Rays*, Vol. II):

'Members of other groups will be communicators between the third aspect of Deity as it expresses itself through the creative process and the world of human thought. They will link or blend life and form creatively. Today, unknowingly and without any true understanding, they bring about a concretisation of the energy of desire which, in its turn, brings about the concretisation of money. This, consequently, necessitates the materialisation of things. They have a most difficult task and that is why it is only during the past one hundred and fifty years that the science of world finance has made its appearance. They will deal with the divine aspect of money. They will regard money as the means whereby divine purpose can be carried forward. They will handle money as the agency through which the building forces of the universe can carry forward the work needed; and (herein lies the clue) those building forces will be increasingly occupied with the building of the subjective Temple of the Lord rather than with the materialising of that which meets man's desire. This distinction merits consideration.'

Regeneration of Money

The workers for the forces of light who have undertaken to help in the 'regeneration of the money in the world' are not, therefore, out to get all the material resources which are required for themselves and for their work. The light they carry and the energy they project are primarily directed towards the task of human regeneration in consciousness, which has a reflex action on all energy flow under human control, including that of money. The effects of their work are seen first of all in areas far removed from themselves; in the raising of standards of living in some needy part of the world, and in the general welfare of humanity as a whole. The emergence of increasing numbers of aspirants and those of discipleship status within the human family is the factor which will evoke a stronger return flow of redeemed money energy into work which is of a similar spiritual vibration. It is said that God can work for and with man only to the extent that man will let him. The same thing is true of all those individuals and groups who have accepted the rigours and unrewarded effort of co-operation at the human level with God's Plan for man; their work can succeed and continue only as man responds.

The regeneration of the money in the world is not something that the Christ will attend to after he reappears and which can, therefore, be abandoned by the working disciple of today as too difficult and too discouraging for his puny human effort. Lifting money into the work of preparation for the reappearance of the Christ is an urgent responsibility of the disciples of the Christ active in the world today, which must be achieved prior to that Coming, because upon its success will depend 'the right and correct inauguration of the coming civilisation'.

The Power of Harmony

by K. B. Wakelam

Man and beast have long known the power to be developed from co-ordinating and harmonising their energies. Now, by making 'coherent' the radiant energy of micro-waves and by amplifying this radiation, man has at his disposal a power with amazing possibilities.

THE wisdom religion has always stressed the importance of harmony in everyday life. The power which can result from the application of this principle can be seen even in the animal kingdom where one has harmony of motion. Such harmony produces much greater effect than unco-ordinated actions, and the very survival of many living creatures depends on their timing of certain movements as, for example, the lithe jump of a cat, always managing to land on four feet, a horse in full gallop, straining every muscle to win a race, the play of dolphins, arching from the waves, the swooping and gliding of gulls, finding every upsurge of air at the cliff face.

In sports, too, one can see how the harmony of motion arises from the application of only a slight effort at the right place and the right time. An expert in judo seems merely to snap his fingers at an opponent to send him sprawling. It isn't the strongest hitter at golf who sends the ball farthest; timing of effort at a precise angle of the swing is more important. The arm and leg movements of a champion swimmer blend perfectly into the breathing rhythm. The easy and relaxed movements of a professional sportsman make it seem so simple, and yet the appearance is deceptive; a high standard of training is necessary to blend a complicated sequence of actions together into a harmonious composition.

Taking his cue from the songs of the birds and the sighing of the wind in the trees man has developed the joy and spiritual exultation which arises from harmony in music. The human ear is a wonderful instrument for distinguishing minute differences of pitch, so

that the importance of precision in forming the notes of a song can easily be grasped. If a singer is flat it is obvious even to someone who knows nothing of music. The pinnacle of perfection is reached when many instruments contrive to play together in harmony. One can picture a celebrated conductor marshalling the sections of a large orchestra with the movements of his baton, calling forth volume, rhythm and expression from the woodwind, the strings, the brass and drums. Were there no conductor, each player would still perform his part of the composition but the result might be anything but harmonious. The various instruments must not only be played correctly, they must also blend with one another. A composition is, therefore, more than a sum of the parts; a beautiful theme emerges only when each note of each instrument registers at the correct moment in time and also expresses the mood and phrasing of the conductor. The power of harmony in music, though it can be used to shatter a wineglass, rises above the physical level to influence the emotions. Whether this influence is good or bad depends entirely on the type of music.

An emotional influence is also derived from the visual arts of painting and sculpture. Man has transcended the animal kingdom in his aesthetic appreciation of the harmony of colours and form. The impact of this pictorialisation upon the human senses depends also upon the balance of its parts and the response which the subject stimulates in the mind of the beholder. A created form which rouses the mind is not without power, for mind in turn can control the physical world.

Pictures, colour and sound have now been

combined in the cinema and in television to bring about further great changes in human behaviour; the emotions are being manipulated as never before and great waves of indignation, sympathy, nationalistic fervour, tranquillity or remorse sweep over every country in the wake of some programme which touches these chords of the human spirit by the clever conjunction of *Son et Lumière*; this harmony, too, has power,

Man is now learning to transcend the emotional level of thinking and to apply science when dealing with social and material problems. He is confronted by the task of having to harness this power of harmony for the good of the individual and the world at large. But there is much wasteful, random activity slowing down progress and perpetuating the present dangerous transitional phase.

Behaviour of Ants

As an example of this one might quote from an article which appeared in the *Illustrated London News* (September 1962) dealing with an investigation into the behaviour of colonies of ants. When various anthills were being surveyed a branch of a tree was placed on them as a means of identification. But in every case it was found that after a few days the branch had been moved away. It was then decided to set a camera to watch the anthill, taking a photograph every day to see how the ants succeeded in moving a second branch. It should be noted that this branch was far too heavy even for the whole colony of ants to have dragged it bodily away.

The second branch, however, was also moved off the anthill, travelling a few inches each day. What the experimenters saw on closer investigation was that thousands of milling ants tended to congregate in the shadow of the branch, beneath its leaves, and wherever its twigs touched the ground. These ants were so close together that they virtually lifted the branch on their backs.

The strange thing was that, once they had got into this position, there was no concerted effort to move the branch. The ants still scurried about aimlessly in the shadow, bumping against each other. It was only rarely that they all happened to scurry in the same direction. Quite clearly the ants

had no insight into the nature of the job they were doing. They were behaving simply like guided missiles which had been programmed to do one thing, find a shadow on an anthill and sit in it. As the sun moved across the sky, so the ants moved, following the shadow. In doing so the branch was moved a tiny amount each day.

The ants used a fantastic amount of energy milling about under the branch, but if they had known what they were trying to do the whole job could have been completed by a concerted effort in one day.

Isn't this the situation with mankind today? We are in a position whereby we could use immense resources and power to bring about the betterment of the world and yet there is so much priceless energy wasted in random activity. Only rarely would the observer on another planet see a concerted effort being made to put right some grave social defect; and when this happened it would almost seem like an accident. If men could see beyond the immediate necessities of life to the true purpose of existence, and could then unify their actions in complete harmony, a great new society and world order would be achieved in very little time.

The LASER

In the material world science is making so many uses of the power of harmony that it suffices only to mention the latest and most remarkable. In a new device called the LASER scientists can now control the emission of radiation from the atom. Instead of light pouring out at random, as it does when an electric lamp is switched on, the emission of energy is concentrated and is harmonised; a great unruly mass of atoms can be persuaded to emit their waves in step and produce an intense beam of monochromatic, 'coherent' light, which has many wonderful properties.

The output from a ruby LASER, for example, may be in the form of a brilliant red flash which lasts only millionths of a second. The intensity of this absolutely parallel beam of light is such that it is a million times as hot as the sun's corona, and can punch holes in thin metal. One industrial use for the LASER

is actually to bore holes in steel too hard and brittle to be drilled by normal methods.

Another form of LASER which uses a mixture of helium and neon gases may be used in future as a primary standard of length measurement of far greater accuracy than any other known means.

Those LASERS which produce continuous beams of coherent light may soon be modulated so that they can be used to carry more than a million telephone circuits. The beams of light used for telecommunications in this fashion may be flashed by satellite to different points on the earth's surface, or in the distant future sent through space to other planets with no loss of strength as the distance increases. It has been estimated that it will be possible by this means to communicate with planetary systems ten light years distant. It is also suggested that astronomers should now start examining high-resolution line spectra coming from nearby star-systems to see if they bear modulated information, which might be sent to us from some highly advanced, extra-terrestrial form of life.

Using a form of 'light radar' it will be possible to prepare a large scale relief map of the moon's surface with the aid of the LASER beam. Also the use of the light amplifying properties of LASER may in the future enable spectra of faint stars to be resolved,

so that we can tell what they are made of.

Surgeons are now using the LASER to operate upon the human eye and remove angioma, or tumour of the blood vessels supplying the retina. The intense beam destroys the diseased tissue in a flash lasting only a thousandth of a second, which can be directed with extreme accuracy and less risk of damage by overheating the whole eye. Moreover, the involuntary reflex of the patient's eye muscles does not occur quickly enough to misdirect the beam.

The earlier versions of this device, called MASERS, which amplified the longer micro-waves, have been in use for some time to amplify the extremely small radio signals which are received from distant galaxies of stars so that more can be learned about the origin of the universe. The MASER is also used in the Telstar receiver at Goonhilly Downs to bring live television pictures across the Atlantic.

Thus it can be seen that the harmonising of atomic processes has resulted in a great number of outstanding achievements in science within the space of the last three years; there is more to come because human intelligence and quest for knowledge lifted us out of the anthill stage aeons ago.

Note: LASER: 'Light Amplification by Stimulation and Emission of Radiation'.

In a world that has been unified effectively for such essential purposes as the maintenance of peace and the provision of food, national autonomy, subordinated to world government, could play a useful part. If some measure of variety can be combined with an overriding unity, we shall be the gainers by that.

Our humanity is a more basic fact than our nationality. If the human race goes down the drain all human nations will go with it. It follows, surely, that our loyalty to the human race should be paramount.

A human being's nationality is something contingent and temporary; his humanity is fundamental and ineradicable. He can be sure that he and his descendants will continue to be human so long as this planet remains habitable for human creatures. But he cannot tell what his grandchildren's grandchildren's nationality is going to be.

ARNOLD J. TOYNBEE

THE FORERUNNERS

by Blodwen Davies

Stanislavski

1863 — 1938

'The Method' has long been a famous system of acting, but do we realise the parallel between this system and raja yoga? In the Method, students are taught to concentrate, to meditate, to visualise and so to reach the creative mood.

STANISLAVSKI was the stage name of a Forerunner who came out of Old Russia. Born in 1863 to a wealthy middle-class Moscow family, the grandson of a famous French actress, he had the good fortune to grow up in a stage-conscious family with its own home theatre. His first appearance was at the age of two and by fourteen he was committed to the stage. At twenty-three he had founded his own experimental theatre and at thirty-five was co-founder, in 1898, of the Moscow Art Theatre.

He was born shortly after the abolition of serfdom and lived through three Russian revolutions, to die at the age of seventy-five just before the Second World War.

Less than fifty years before his birth Prince Volkonsky sold his own theatre group of 72 serfs for 32,000 roubles. In his lifetime Stanislavski not only revolutionised the theatre but he also revolutionised the status of the actor in Russia. Until the revolution of 1917, Stanislavski was a business man. All that he did in the theatre was his avocation.

Those who talk of the world being in a state of revolution rarely realise just how deep the currents of that revolution flow, nor how diversified are the channels in which the energy of the new age has been flowing for the last two centuries or more.

Our present political, economic and scientific revolutions are actually the final forms of that subjective revolution in which we have been living for generations. Science dominates us today and dictates our politics and our economics. These are objective factors and the resulting rising tide of taxation will probably be the instrument to force us into a

total revision of our values and a breakthrough into a whole new outlook on human society. We all want a peaceful world but 'the outbreak of peace' can only come when we want it badly enough to divert our efforts from our insane preparation for war to our ideals of a new kind of human society, a new civilisation and a new culture. As Stanislavski once said: 'I know of no greater idealism than that which believes in a better future although it is surrounded by hopeless circumstances'.

As we look back to our Forerunners we perceive how many great revolutions are born in the minds of peaceful individuals, peaceful but not passive. Revolutionaries carry through a vision into action by dynamism. So when we find such a man or woman we must look for the kind of energy that is used.

In the present 'education explosion' the findings of many researchers in psychology and education are coming into focus. One of the greatest discoveries they have made, a revolution in itself, is something that a great many non-scientific people have known for a long time: that truly creative people live by the laws of the soul and not by the laws of the pocketbook. In the 16th November 1963 issue of *Saturday Review* appears this paragraph in an editorial:

'Creative potential is . . . difficult to recognise in children. Though it is positively correlated with intelligence, the two traits are by no means identical. Creativity requires something more than intelligence, some trait not yet clearly understood but which appears to be related to a willingness to break away from established patterns and to solve problems in unconventional ways'.

This definition of creativity applies to Stanislavski. He was an innovator in his 'teens. It was also the theme of his search all his life, for the creation of his theatre began with his search for those elements in young actors that would ensure greatness. A great tradition of the theatre in Russia was almost gone. There had been a great teaching-actor, Shtchepkin, who chose promising young actors and took them into his home to live with him. From one of these students, Stanislavski extracted the essence of that tradition. Shtchepkin, so went the story, 'could approach his pupils, look into their souls, and possess himself of their emotions, so that they understood him at once'. He was ruthless with them but he evoked their wills by his instruction.

Stanislavski tried to retrieve as much of this tradition as possible, for in it was a clue to his own intuitions of how a great actor came to be. He believed that true talent was deeply hidden in the soul and that it was not easy to lure it out. 'Are there no technical means for the creation of the creative mood . . . that condition in the presence of which inspiration was most likely to descend into the actor's soul?'

He also believed that most teachers of the theatre were charlatans. He once entered a theatre school and was so depressed by it that he left in three weeks. That was all the formal training he ever had.

Throughout his life he was growing, changing, searching for, finding the fundamentals of his ideal. He was always the actor-producer; every valid idea was worked out in practice.

His startling realism was the mark of his early work; later he moved into symbolism. He abolished all that was trite, conventional and arid. His emphasis was on imagination, not only in the actor but evoked by the actor from the audience. 'The work of our generation', he said to a young producer, 'consists in doing away with outworn traditions and routine.'

Imagination and Creativeness

His philosophy was based on the complexities of the human spirit. To save the art of the theatre it was necessary to give free

rein to imagination and creativeness. He was prepared for the final revolution when it came. The Moscow Art Theatre had been established for twenty years. His theories were established, his group, or ensemble, as he called it, was well established. The work of his theatre was known around the world. It had opened with Chekhov's *The Seagull* and had adopted the seagull as its symbol. It saved Chekhov from despair and obscurity. It was playing *The Cherry Orchard* when the 1917 revolution erupted. Stanislavski was ready for the audience which, he said, needed plays 'with real human feelings expressed in simple and understandable, yet strong and convincing form'. The old audience literally disappeared and the workers and peasants poured in. The company gave its first performance not knowing if the end would be riot and death, or some kind of tolerance. The new audience was different: it had not come to be amused, but to learn. It was the eve of the revolution. As the curtains parted, they waited for violence. Instead it was one of the most attentive audiences they had ever played to. At the end there was an ovation and then the people went out silently, 'perhaps many of them went straight to the barricades', said Stanislavski.

But to go back to the evolution of Stanislavski, he was more than forty when he came upon the darkest days of his personal history. The death of Chekhov, his dissatisfaction with what he had accomplished and an ebb of faith in himself as an actor, as well as the coming of the first revolution against the Czar in 1906, left him, as he said, wooden and lifeless.

In the summer of that year he fled to Finland and found shelter in a spot on a cliff looking out to sea. He began a review of his whole life and thought. His joy in creation was gone. He was, he thought, becoming fossilised. Creating each new character had once been 'a beautiful, exciting, inner truth'. Now he had become mechanical and he felt his rôles lacked the inner fire of life and truth. In anguish he wondered how he could save them from 'bad re-births'. His necessity was not merely a physical make-up before each performance, but a spiritual make-up. If he was to retrieve himself, there was an inner space into which he must learn to enter, for

there alone it would be possible to create rather than to imitate.

On his return to Moscow in preparation to play a familiar *rôle*, he had a sudden insight into what was essential. 'I first perceived a truth long known to me.'

He was suddenly aware of 'conscious laws that exist for the awakening of the higher consciousness region of creativity . . . this is beyond our comprehension but it is ruled by the power of inspiration and that is a miracle . . . the conscious technique is merely the way by which the actor or anyone else invites or evokes inspiration'.

To Superconscious through Conscious

The approach to the superconscious through the conscious, that was Stanislavski's discovery, that was the meaning of his life's search. It was on this that he built his System for the training of actors.

He had known that the actor had to have sensitivity, a sense of fantasy, that he needed to have a feeling for music, to be sincere, spontaneous, ingenious. He also knew that of all the arts, the actor's is the most disciplined for the personality, and that all its states of consciousness must be faultlessly under the control of the inner man, who can at will become any personality demanded by the playwright.

The condition of creativity is pleasant, relaxed and gives the actor a deep sense of freedom, in Stanislavski's experience. He now watched other actors and actresses for signs of these same factors and he found them. In brief, it seems as though a great actor was acting as a soul, free of the trammels of his body, his emotions and his mental states, and used the whole personality as a fine instrument upon which he played from the inner world of the creative soul. Stanislavski believed there must be techniques by which this could be learned, so that there was a synthesis of the subjective, creative mind and the perfect instrumentation of the physical vehicle.

In time he built up by experiment in his Theatre Studio a kind of yoga in which techniques were acquired to invite the creative mood so that every inspiration could be expressed adequately and at will.

He found in his own experience that the habit of the free, creative mood, on the stage, grew stronger, 'became dynamic and gradually assumed the character of a second nature'. He brought himself into an intense focus on what he was doing and became oblivious to the audience. He recognised the same condition in some other actors and the greater the focus of their attention the more support it gave to his own focusing power. In other words, there was a radiation and a magnetism from the actor who made no reservations but committed himself totally to his responsibility as an artist and an actor. There was a transcendence of the personality so that the dynamic of the creative spirit in the actor called out the same quality in the observer, according to his capacity to respond. He also discovered that this creative mood on the stage transferred itself to the audience whose response was almost tangible.

In the System (called the Method in the English speaking world) which Stanislavski developed and taught for many years, there is a curious parallel to raja yoga, the yoga of the new age. First he taught his students to concentrate, then to meditate, then to visualise, and so, according to their capacity, reach the creative mood. Stanislavski said that the entire spiritual nature of the actor must be concentrated on what is going on in the soul of the person he plays.

'I perceived', he said, 'that creativeness is first of all the complete concentration of the entire nature of the actor.'

It was Stanislavski's search for truth that motivated the whole of his life. He applied the fruits of that search to the theatre because he believed that the theatre was a potent agent in change and that it could motivate the peoples of the world who were searching for new patterns of society. The Russian soul, he knew, was specially tuned to the stage. He himself responded to the whole octave of theatre, from the circus, through drama, tragedy, comedy, through the operetta, the opera and marionettes and he worked in all the arts that contributed to the theatre, architecture, music, painting, sculpture, lighting, design, costume and history.

The revolution which he created led to

such things as the establishing of a history of costume, research into manners and customs, a new literature of the theatre, new schools of play writing and of criticism. Among other things he revolutionised the attitude to the actor. He insisted on them being treated with dignity as intelligent human beings; he insisted on adequate quarters, and dressing-rooms, on lounges and light for them. He insisted on cleanliness and order backstage, on proper heating in times of rehearsal. He also insisted on good manners, on promptness and undivided attention to their work. He taught the new audiences of working people that they could not bring food into the theatre, to dress in their best and to be quiet and mannerly.

Natural Evolution

He taught his actors that talents were a natural evolution, not given to man but created by him.

'I came to understand that creativeness begins from that moment when in the soul and the imagination of the actor there appears the magical, creative *if*. While only actual reality exists, only practical truth which a man naturally cannot but believe, creativeness has not yet begun. Then the creative *if* appears, that is, the imagined truth which the actor can believe assincerely as and with greater enthusiasm than he believes practical truth . . . the actor passes from the plane of actual reality into the plane of another life, created and imagined by himself. Believing in this life, the actor can begin to create.' Great actors, he said, created themselves by intuition.

There is no evidence that Stanislavski had any acquaintance with the literature of the ancient wisdom yet the practice of it was

basic to him, a soul endowment. Obviously he was a disciple for he flowed out in service to his fellow men. All his wealth was dedicated to his experiments and his schools and theatres. He was unself-conscious, detached in the sense that he was not seeking fame or stardom. He was creating a new theatre for all men. In that task he taught 'the entire inner pulse of life'.

He sought for his actors among the amateurs, for he got to know them all in Moscow in his youth when his passion for the stage took him into any group that would find a part for him. But the great ones were attracted to him and in time came from all over the world to see him and the Moscow Art Theatre. He travelled and was welcome wherever there was a love of the theatre.

He wrote several books, including *My Life in Art*, published in 1924. His life was so active, so rich in experience, so fruitful that we can only look at a few points that specially concern us now. But he grows with time. Eight volumes of his writings are being published in Russia. Many of his ideas are timely now for use outside the theatre. Basically he considered theatre as a creation by many artists, working in many ways for an audience of many people. He conceived of it as a great group enterprise, an interweaving of what some had to give and what others were searching for, a communion of many minds to attain its total effects. Stanislavski still has much to say to the new civilisation and the new culture that he helped to create.

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Thoughts: Free and Anchored

by Marguerite Spencer

'Necessary poems are rare; and poems in which the original necessity has not been blunted by unskilful elaboration are rarer still. Ideally, only these should be published, but flawed gems are nonetheless gems, and no poem is entirely flawless . . .'

'If one trusts wholeheartedly to poetic magic one will be sure to solve any merely verbal problem, or else discover that the verbal problem is hiding an imprecision in poetic thought. I say magic, because composition occurs in a sort of trance, distinguishable from dream only because the critical faculties are not dormant but on the contrary more acute than normally.'

from THE CROWNING PRIVILEGE, by Robert Graves

IT is not given to all of us to travel along the path of poetic magic but we can at least develop a technique which will lead us to the fullness of our own capacity for magic.

As long as our thoughts are allowed to fly free like so many butterflies fluttering from flower to flower, we shall be teased and tantalised by their seeming beauty and end in a haze of bewilderment. Even if we manage to hold the mind steady on one of these fickle creatures, we shall soon find ourselves in a maze with no means of distinguishing between the main path and the many *culs-de-sac*.

When, however, we establish a regular routine of recording our thoughts we bring down this light and airy substance into the densest physical kingdoms and have the essence of them in cold black and white away from the warm emotions through which they were conceived, we are able to sort out what is valuable. The butterfly has been netted, its real beauty can be assessed and the dross crumbles to dust.

All birth-pangs are agonising, but if we faithfully carry out our pre-natal exercises we shall find that our brain-children come into existence with the minimum of pain. The benefits to ourselves of this discipline are:

(a) that we now have a stepping-off place for a new chain of thoughts and do not waste time and effort trying to remember ideas which we considered useful at the time of their inception.

(b) that once the rhythm is established it leads to an ever-expanding comprehension which is useful to ourselves and others.

(c) that useless clutter is cleared away and a

door has been closed upon an unproductive side-path, leaving the channel freer for the flow of helpful ideas in the right direction.

And others might be helped in the following ways:

(a) the closed door will save time for those on the same ray, and may possibly give pointers to those on other rays.

(b) the constructive conclusions may start off a chain of productive thoughts in them.

(c) they may be encouraged to undertake this discipline and so broaden their own horizon and add to the sum-total of knowledge.

Lao Tsu has advised us to 'flow with the stream of life'. Nowhere can the advantages of this advice be more clearly seen than in the regular practice of writing. Very difficult is it at first because we are floundering out of our depths in the side-flow left by the main current. Gradually we are drawn into the stream and the pen almost flows of its own volition. True, the right word still evades us, even a whole phrase will seem unlovely, but if we allow ourselves to be drawn along smoothly without being side-tracked by these frequent eddies, we shall find that they too are carried along by the current and are absorbed into the main stream.

This is surely one of the ways in which we can contribute towards that perpetual motion, the Life-energy, the Spiritual Will and, who knows, one day we may be rewarded by the unveiling of that most flawless of gems, 'the jewel in the Lotus'.

Nor Space, Nor Time

*Searching for God
Father of Aeons,
Without beginning,
Without end,
Reaching for Him,
I grasp Him for a flash of Time,
And then — and then — where is He?
Ah — where?*

* * *

*I grasp Him not in Time
Unless I grasp Him Here.*

* * *

*Here in this fold of Space
I touch God's form.
Now in this pulse of Time
I feel God's rhythm.
The Veil is rent,
Coming and going are naught,*

* * *

*All remains.
Nor Space nor Time I find,
But Being alone.*

* * *

*The answer Is,
Before the call.
Warp of my being,
Before I reach for Him,
Woof of my being,
Before I grasp for Him,
Warp and woof of All,
Movement and Mover,
GOD IS.*

HUGH D'ANDRADE

BOOKS AND PUBLICATIONS

Man's Search for Meaning: An Introduction to Logotherapy, by Viktor E. Frankl. Preface by Gordon W. Allport. Translated by Ilsa Lasch. Beacon Press, Boston. \$3.50.

Occasionally there comes to our attention a work that combines the basic realities of our world with a meaningful hope for the future. Such a book is *Man's Search for Meaning*, by Viktor E. Frankl. Already in its second edition, originally under the title *From Death-Camp to Existentialism*, this book offers a challenge to specialists in the field of psychology and psychiatry and education.

Although primarily Dr Frankl's book deals with the story of his life in the concentration camp during World War II, it is not merely just another tale of horror but a human document of individual sufferings, feelings and philosophy, as well as a meaningful analysis of the purpose of life.

Deprived of all that were dear to him, family, home, friends and possessions, reduced to 'stark nothingness', Dr Frankl found himself witnessing not only his own misfortunes but those of his fellow-men. And it was here that he found himself asking as so many others have done, the purpose of life, the purpose of 'suffering and dying'. Here is the answer which Dr Frankl gives us:

'The way in which a man accepts his fate and all the suffering it entails, the way in which he takes up his cross, gives him ample opportunity — even under the most difficult circumstances — to add a deeper meaning to his life. It may remain brave, dignified and unselfish. Or, in the bitter fight for self-preservation, he may forget his human dignity and become no more than an animal. Here lies the chance for a man either to make use of or to forego the opportunities of attaining the moral values that a difficult situation may afford him. And this decides whether he is worthy of his sufferings or not.'

It is not merely in his *rôle* as author that Dr Frankl makes this book outstanding. Also in his *rôle* as psychotherapist, the reader will find the discussion both stimulating and enlightening. For the latter phase of his work he uses the term 'logotherapy', or modern existential analysis. In the following passage, Dr Frankl clarifies this term for us:

'Logotherapy regards its assignment as that of assisting the patient to find meaning in his life. Inasmuch as logotherapy makes him aware of the hidden logos of his existence, it is an analytical process. However, in logotherapy's attempt to make something concise again, it does not restrict its activity to *instinctual* facts within the individual's unconscious but also cares for spiritual realities, such as the potential meaning of his existence to be fulfilled, as well as his *will* to meaning.'

For Dr Frankl, every therapy must also be logotherapy, if he is to survive even the worst condition. 'By making the individual aware of his responsibility, it also confronts him with his responsibility.' And this the author succeeds in accomplishing.

Having undergone privations and sufferings, Dr Frankl demonstrates how man has within himself the power to transcend his struggles and to emerge with a spiritual and hopeful attitude.

'The crowning experience of all, for the homecoming man, is the wonderful feeling that, after all he has suffered, there is nothing he need fear any more — except his God.'

FLORA COBLENTZ

The Axis and the Rim, by Arthur W. Osborn. Vincent Stuart Ltd, London. 25/-

The topic of this book is: Concerning a philosophy of life; if the view from the centre is more comprehensive than the view from the circumference, how can this view from the centre be made plain to those on the periphery? The author takes us for a walk, as it were, around the rim, patiently explaining the experiences and various views of those we meet, suggesting what it might be that keeps them from the central vision and what might reveal it to them. Religion, of course, is the traditional revealer of the centre and he interestingly asks the question if it can be proved that religion does, in fact, lead its followers to experience the inspiration that gave rise to each religion in the first instance. He seems to think that people instinctively find their own way to the centre and that religion has not much to do with it. I would say that all religion does is to hold up the transcendental images before each age as it passes, to sow the seed, never knowing when it will fall on good ground. Even those illumined ones who say they have no time for religion must owe their awakening to having been impressed by these images at some time or another.

The author has many interesting things to say on many topics: birth and death; evolution; time; are we a body with a soul or the soul with a body? God's responsibility for evil; faith and authority versus experience; attachment. His definition of selfishness as 'attachment to a limited field' gives us a fresh insight into this hindrance and remarks that practising austerities and so on has nothing to do with selflessness, that the selfless man is he who realises the universal nature of the Self.

He analyses the content of any religion as:

Historical accounts.

Injunctions towards moral living.

Myths, Odes and Folklore.

- Prophetic statements.
- Expressions of worship.
- Exhortations to followers.
- Statements about transcendental Reality.
- Expositions designed to clarify transcendental insights.
- Devotional techniques such as prayer, disciplines and practices intended to facilitate enlightenment.

His psychological analysis of these points catches us all out and shows how by clever organising a religion could be built out of nothing; how words can take the place of the 'real thing' and that many people want something easy which doesn't disturb them too much. Religions exist because there is a demand for what they offer. He thinks that feelings such as love are either there or not and doubts if reading about love makes us love any more. I would say it does, if love means interest and understanding. If energy follows thought then reading should stimulate thought. I am quite sure that reading and travel and an attempt to understand how the other person lives does much to develop the spirit of love or goodwill between people, churches, nations or races. As we think these things through in our hearts we unconsciously impress others also.

He says that self-observation is all a person needs to come to an understanding of himself. What about the third force, the constantly changing criteria which come between himself and what he observes to give him right sense of values? Could we call it the 'Christ-in-you' which is always in the midst of the opposites?

In these days when the speed of 'progress' at the rim is phenomenal the author asks people to stop and listen if perchance there might be something else in life. The value of this book is not that it gives answers to all these propositions, because it doesn't, but that it makes each of us look honestly at and give our own answers to the many questions asked. As we do this we clarify the present world scene and make it possible for many at the rim to have a clearer view of the centre.

EMILY SKILLEN

Memories, Dreams, Reflections, by C. G. Jung. Routledge and Kegan Paul. 45/-.

This book, as it traces his own inner development through more than eight decades, is a very good introduction to the life-work of this remarkable man. He says a passionate urge towards understanding brought about his birth, and he certainly turned the light which was in him upon all matters obscure, subtle and remote. He had perfect detachment, dispassion and discrimination so that nothing he discovered in himself dismayed him; he faced all fearlessly in true occult obedience, and with keen, scientific observation worked daily in what he saw as the will of God, plummeting down to the very bed of each experience to extract every particle of meaning from it. This self-

knowledge led to knowledge of his brother man and all the books he wrote tell of his discoveries.

He is fully aware that his life-work continues a long tradition of psychological analysis, going back through the centuries through the alchemists, the gnostics, to early writers such as Hermes, and was particularly delighted to learn that his findings coincided with eastern thought. Although he related his work in this way, his observations came from first hand experience. He realised, too, that the last word is never said and that he merely 'dipped a hatful of water from a stream'.

Many of his remarks agree with occult teaching. He says: 'In physics we speak of energy and its various manifestations such as electricity, light and heat'. The situation in psychology is precisely the same; here too we are dealing primarily with energy. About what to us is the Path he says: 'The unconscious is a process, the psyche is transformed or developed by the relationship of the ego to the contents of the unconscious'. If for 'unconscious' we read 'etheric energy' we can easily relate his ideas to our own conception of the divine circulatory flow, bringing to each of us at every stage of the Path the images necessary for our development.

He places great importance on consciousness. One rather sees it as a spot-lit area into which everything has to be brought in order to see it correctly and to give it life. All the impressions which press upon us, that which is below, and the vague intimations of higher things, must be brought into the light of consciousness. He says the special work of incarnate man is this bringing into the light of consciousness, and that those who have passed over may not have the same opportunities as man incarnate and that sometimes we find the dead seeking contact with the living to obtain specific knowledge. This is an interesting point because most of us tend to class the living as inferior in many ways to the dead. He says man is indispensable for the completion of creation which agrees with our teaching that everything has been, is, or will be a man.

It is interesting to note that in his practice he did not apply a rigid treatment to all cases but led the patient gently out of his difficulty, helping him to loose his bonds but loosing them not himself. There were many people whom he felt he did not help at the time but points out that often seeds sown sprout some time afterwards, which is a point worth remembering as we go about our daily service.

He had a constant, immediate experience of the synthesis of life. As our physical bodies repeat a pattern even so, in our unconscious, in our psychic selves, we are part of World Man. Those of us who can must use our inner light to illumine the darkness in which others grope. He says we must have experience of realities and that the arch sin of faith is that it forestalls this experience.

In his analysis of world events he emphasises the need for psychology, for self-knowledge, today more than ever. The close inter-relatedness indicates the dangers and possibilities of the fact that man is outgrowing the instrument of a single body. He refers to today's image or archetype, Aquarius, the water-bearer who, having a human figure, seems to represent

the Self, and says this is a very hopeful sign.

As world servers we should all be familiar with the work on the etheric level of this great world server, and could give it special thought in this coming year of concentration on the aspect of consciousness.

EMILY SKILLEN

Learn from the Stonecutter

Benjamin Disraeli had a formula for persevering in spite of opposition that should prove helpful to anyone tempted to give up on a good cause.

Asked how he kept on without seeing results, the nineteenth-century British statesman replied:

'Have you ever watched a stonecutter at work? He will hammer away at a rock for perhaps a hundred times without a crack showing in it. Then at the hundred and first blow, it will split in two.

'It is not alone that blow which accomplishes the result,' he commented, 'but the hundred others that went before it as well.'

from CHRISTOPHER NEWS NOTES — No. 132

The Christ Stands Ready

THE beauty of the synthesis which Christ will manifest, and the wonder of the presented opportunity, must surely be apparent to all of us. Great Forces, under potent spiritual Leadership, are standing ready to precipitate themselves into this world of chaos, of confusion, of aspiration, of hope and of bewilderment. These groups of energies are ready for focusing and distribution by the Hierarchy and that Hierarchy, under its great Leader, the Christ, is closer to mankind than ever before in human history. The new group of world servers also stands attentive to direction in every country in the world, united in idealism, in humanitarian objectives, in sensitivity to spiritual impression, in united, subjective purpose, in love of humanity and in dedication to selfless service. The men and women of goodwill are also to be found everywhere, ready to be guided into constructive activity and to be the agents, gradually trained and educated, for the establishing of that which has never yet before truly existed — *right human relations*.

Thus from the highest spiritual Being upon our planet, through the graded spiritual groups of enlightened and perfected men who work upon the inner side of life, on into the outer world of daily living where thinking, loving men and women serve, the tide of the new life sweeps. The Plan is ready for immediate application and intelligent implementing; the workers are there and the power to work is adequate to the need. Above all else, the Hierarchy stands and the Christ stands ready to issue forth and demonstrate reality.

from THE REAPPEARANCE OF THE CHRIST, p. 95